UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 148. [Vol. XIII.—1] January, 1916. ONE PENNY.

Rev. HERBERT BARNES,

MANCHESTER.

Mr. Barnes is a native of Grey Abbey, a small town in the County of Down, where his family have been and are strong supporters of the Unitarian cause. His grandfather was treasurer of our church at Grey Abbey for 30 years, and his uncle still holds that position; three sisters and two brothers of Mr. Barnes are members of the choir there at the present time. He was from boyhood a regular attender at School and church and always took a deep interest in the work connected therewith.

Mr. Barnes received the elementary part of his education in his native town and passed on to Connell's Institute, a famous academy in the City of Belfast, where he was trained for the Civil Service. However, he decided to enter into business in Belfast with a friend of the family, in the art and lithographic line, and his ability soon procured for him a leading position in the firm; but he was not satisfied with a business life. There was in him an ever-growing desire to do something to uplift his fellow-men and consequently all his spare time was given to the study of political and social reform. When very young he was connected closely with the movement for land reform in Ireland. He was also an acceptable speaker on the platform of the Ulster Labourers Union, and for a time he was secretary of the East Belfast Liberal Association. An eager and enthusiastic advocate of social reform his pen and voice were ever at the service of the unfortunate or oppressed. Time and experince, however, proved to him that religion was one of the greatest needs of mankind, especially the Unitarian interpretation of the Christian Religion, and he decided to study for the Unitarian ministry under the care of the Presbytery of Antrim. So he gave up a promising business career and devoted his entire time to the preparation for entrance into the Home Missionary College at Manchester. This period of his education was marked with much success winning the approval of his professors and valuable prizes at the same time. During his three years' preparation in Belfast his speaking power developed and he was much sought after as a preacher among the Unitarian Churches in the North of Ireland, while his articles in the Press showed a good grasp of public affairs and great literary merit. He came to Manchester with good wishes for his success by all who knew him, and his settlement at Oldham-road is in keeping with the principles that govern his life.

Dr. S. H. Mellone, principal Unitarian Home Missionary College, writes:—Mr. H. Barnes entered the U.H.M.C. in October, 1912, for the Special Aptitude Course which at that time consisted of two years' study (now three years). He soon proved himself a preacher and speaker of ability, and his services were sought after by various congregations. At the successive terminal examinations he proved himself also a competent student. He won the respect of his fellow-students, and his influence in the College was entirely for good. In his second college year he was appointed to the office of Senior Student, and again during the third college year for which he was also awarded a special theological scholarship for distinguished merit. (The scholarship was the Sharpe-Hungarian Bursary of £100; other prizes were the Sharpe, £10; Bibby, £5; Millson, £2 10s.; Montgomery, £10.

The New Life.

Beneath the hot and glaring sky
I journey'd o'er the desert waste,
Athirst for what I hoped was nigh.

For Nature with illusions fair,
My wayward heart drew on apace,
There seemed to glisten through the air

A palace, gardens, and cascade;
Beyond them an empurpled range
And vales of verdure and of shade.

But onward eagerly I went,
Nor feared the all-engulfing sands,
For I was now on duty bent.

My soul desired enduring good,
For this alone could satisfy,
Then halting for a while I stood.

And as I gazed across the plain,
There gleam'd upon my failing sight
A vision of the boon I'd gain.

For, passing fair of all I'd seen,
Encircled by the sultry waste,
Afar there glowed an islet green.

Then ceased at last the inward strife,
At length with holy joy I found
The kingdom of the Lord of Life.

From out a rock mid fadeless trees,
There flowed the fount—Eternal Love:
I stoop'd, drank deep on bended knees

Then all my doubt and grief and pain
Took wing and fled ne'er to return,
For lo! I had been born again.

—E. Raffenbury Hodges.

Stories by Ministers.

(1).—CHARACTER versus CREED.

By Rev. Fred. Hall.

It was the morning of New Year's Day, and Mr. Basil Burton slowly sipped his coffee as he scanned the columns of the newspaper which his housekeeper had brought in a few minutes before, meanwhile glancing occasionally toward the window to catch a glimpse of the frost-bound world outside. He was a professional man, about fifty years of age, of medium height, with the bearing which indicates independence of thought and action, while his clear eye and mellow voice betokened an alertness and sympathy familiar to all who knew him. His office being closed he had arranged to spend the day with his friend, Jabez Gerrard, a farmer living at Marton, about fourteen miles away. The two men differed in many respects, but both had intellectual tastes and a strong love of liberty and truth—hence they held much in common. Half an hour later Mr. Burton walked brickly along the suburban road to the station. In the booking-hall he met Mr. Priestner, a local bank manager and an intimate acquaintance. Mr. Priestner was a comfortable-looking, substantial man, who took a practical view of everything and for whom utility was the test of truth. "Hullo, old fellow, are you going my way?" he inquired heartily. "I suppose so," replied Mr. Burton with pleasure, "seeing there is no other train for over an hour." "Good!" said Mr. Priestner warmly, "Carruthers has just passed through, so we will travel together." The Rev. John Carruthers was the vicar of the parish. He was tall and somewhat ascetic in appearance, but his face bore the stamp of culture and lofty purpose. They found an empty compartment, and Mr. Priestner being the last to enter closed the door with a decision which forbade intrusion. As soon as they were seated a woman's voice was heard calling from the next compartment to a passer-by: "A happy New Year to you"; the passer-by returned the greeting, whereupon Mr. Priestner remarked: "How incongrous those familiar words sound at this time of national sorrow," referring to the war then raging. "It is God's will, and we must accept this national chastisement," said the vicar solmenly. "Nay," returned Mr. Priestner quickly, "I cannot believe that war is God's will. You tell us that God is good and war creates nothing that is good, while it destroys nothing that is bad." "How can you say there is nothing good in war?" inquired the vicar earnestly, "Do you forget the courage and fortitude of the soldier?" "It seems to me," remarked Mr. Priestner, "that moral qualities and that sort of thing are developed in social life, and are simply exploited on the battle-field. When a ship is wrecked there is a good deal of heroism displayed by the sailors, especially if it be a paesenger ship with women and children aboard, but that would not justify the master-mariner deliberately running his vessel on the rocks. What say you, Burton?" "With all respect to Carruthers' opinion, I agree with you what you say, and in reference to your first point I would like to add that it is a common-place of history that an army long in the field becomes demoralised and its morale has to be renewed by reinforcements fresh from social life. As to your remark, Carruthers, regarding the Divine Will—do you not see that you make God responsible for all the misery in Europe at the present time?" "You fail to discriminate between God's actual will and His permissive will," said the vicar with growing firmness. "Quite so," rejoined Mr. Burton, "if a being permits what he could prevent he is equally as responsible as though he actually willed it. In my opinion, war being a social aberration its cause will be found in the defects of the social organism." "God permits that which man chooses," replied the vicar with seriousness, "and it is the highest dignity of man that he is a free agent." "If I had a free will I wouldn't choose gout; yet I have it because my old grandfather drank too much Madeira — cause and effect, that sort of thing," interposed Mr. Priestner bluntly."

"Perhaps in that case," observed Mr. Burton smiling, "you ,like Lowell, would prefer the cause rather than the effect." Mr. Priestner nodded assent, and

the speaker proceeded: "I quite agree that life is within a closed circle of causation; that which is is the sum of all that has been and what will be will be the unfolding of that which is. The uninstructed man talks of what may happen but the instructed man knows what will happen, or to quote Spinoza: 'As knowledge increases possibility narrows.'" "Then you deny the power of choice," remarked the vicar promptly. "No;" replied Mr. Burton, "on the contrary, the fact of choice is too obvious to require emphasis. But choice implies one or more alternatives, and we select the alternative which offers the greatest advantage, either immediate or remote, and the prospect of such advantage constitutes a determining factor." "You are a fatalist," declared the vicar with evident alarm. "Certainly not," returned Mr. Burton quietly, "for I do not consider that man is at the mercy of fate, driven hither and thither by the forces which play upon him from without as a billiard ball is by the strokes of rival players. Man is a living intelligence, and is, therefore, capable to a greater degree of that reflex influence upon environment which is so observable among plant and animal organisms." While this conversation was proceeding Mr. Priestner listened intently, then he broke out: "I think as you do, Burton, though I could not put it quite like that. But, tell me, what has this to do with wishing folk a happy New Year and that sort of thing?" "Mainly this," returned Mr. Burton pleasantly, as he mentally contrasted the facial expression of his companions—the one grave and anxious, as though something priceless were at stake; the other easy and satisfied, as if assured that the practical value or otherwise of ideas can only be demonstrated by experience—mainly this: I cannot imagine any condition in life where insistence on what is higher would be out of place and merely to wish people happiness is, at least, to remind them of it, while to wish them a happy New Year—a year of new aspirations and achievement—must surely be right. To make ourselves good and others happy is the way of progress. And I think this meets what you have in mind, Carruthers (if I read your thoughts aright)—the question of moral responsibility, in my view, we are more than responsible to society, we are responsible for society, since character is modifiable only through the social medium." "The only hope of salvation for mankind is by faith in the redemptive work of our Blessed Lord, whose saving grace can be received alone through the ordinances of His Church, and whosoever believeth not this must perish everlastingly," said the vicar with much gravity. "I would rather have you than your creed, Carruthers," rejoined Mr. Priestner abruptly, "for we know your worth. Have you not given of your very flesh to save the life of an irreligious working man, and did you not sit up a whole night last week with a poor, sick parishioner whose precarious condition demanded great care? It is not your creed but your character that wins people; your incense, vestments, theology and that sort of thing are nothing compared with practical goodwill." "I am unworthy, but our Blessed Lord and His holy Church are altogether worthy," replied the vicar, visibly pained.

During the latter part of this conversation the train slowly wended its way across a common, and though he listened with deep interest Mr. Burton gazed steadily through the window upon the dazzling but chilling landscape. There was a broad expanse of snow-clad heather, relieved here and there by a stunted tree; an occasional rabbit, driven by sheer necessity to seek food in daylight, nibbled the bark of the trees, while ragged-looking birds flitted to and fro in almost vain quest after nourishment, and it appeared to him that there were at least two points of similarity between this wintry scene and the vicar's theology—both were attractive but afforded little sustenance — and he repressed a smile as the thought passed through his mind. Beyond the common was a thick belt of forest trees, and behind them a fertile area of which the farm of Jabez Gerrard formed part, and a few minutes later the train drew up in the wayside station of Whitegate. Here Mr. Burton took leave of his friends, telling them by what train he purposed to return, and asking them to look out for him if they were aboard it, which they promised to do.

He left the station by the steps leading up to the bridge, across which runs the highway to Beeston, and as he walked he pondered over the strange psychology of a man, who possessing considerable learning and knowledge of mankind, had so unworthy a view of human nature and so narrow an outlook on life.

Mr. Burton strode along with alacrity, and turned through a wicket and across an orchard, this being a short cut to the substantial dwelling of his friend. After a hearty welcome had been accorded to him in the hall by the children and Mrs. Gerrard—of which Pompey, the sheep dog, running in at that moment from the rear of the house, expressed his cordial approval by loud barks intermingled with sneezing sounds—the farmer gripped his friend's hand warmly, and did not loose it till they were in the wainscoted parlour, where a cheery fire filled the ample grate. They chatted about the war, the weather, and other things ,when Jabez broke out in his usual jerky manner: "I say, Burton, sad case here. You remember Dodd, my old teamsman? His son has been killed in the war—shot by a sniper while going to the help of a wounded comrade. The old man is hard as iron —says the lad has gone to perdition—smart lad he was, did his own thinking, you know—the old man is terribly cut up but won't give in—Methodist doctrine, you know." "How does the old lady take it?" inquired Mr. Burton. "She is broken-hearted, but very brave—a mother's love, you know—she shudders at the old man's Scriptural condemnations, and said to me only this morning, with tears streaming down her face: 'Maybe God is as good as we are, after all' and I'm sure she is right—bigotry dehumanises an otherwise good man, while ignorance is the only devil worth powder and shot."

Great Books of Devotion.

By Rev. William C. Hall, M.A.

1. THE IMITATION OF CHRIST.

Outside the Bible there is no book that has been the companion of men more than this. Testimonies to it as a source of continuous help and inspiration have been given by men of all human callings and every Christian denomination. It has been the daily friend of the man of action and of the recluse. No other book has made its appeal to so diverse a community, and influenced the religious thinking of men in so many lands. It is the supreme instance of the spirit of religion expressing itself from the life of a particular theology. It is a Roman Catholic book in which the Unitarian may come upon the secret of his own faith, that of his direct relationship with his God.

Strictly speaking, the title of the book is a misnomer. It is derived from the first words of the head of the opening chapter, "De Imitatione Christi—of the Imitation of Christ, and Contempt of all the Vanities of the World." It is really the half-title of this chapter, not of the book as a whole. To pre-suppose that the book is an exposition of the life and teaching of Jesus Christ is to open it under a false conception of its contents. The life it delineates and extols is not that of active Christian service in the world, but that of spiritual retirement and of intimate personal communion with God. It is the life of Christ apart from his fellows, as he prays on the mountain side or in Gethsemane—which is, of course, the Christian life as much as the other

As to the authorship of the book there has been grave debate, but tradition and history have ascribed it to Thomas Hammerlein, or Hammerken, born in 1379 at Kempen—hence the name by which he is known, Thomas à Kempis. He joined the Augustinian monastery of Mount St. Agnes at Zwolle, took the vows in 1407, was ordained priest in 1413, and there continued to the end of his life. He died in 1471 at the age of ninety-two. That he was a man of deep unworldiness and humility his book itself testifies.

One of the most beautiful references we have read is that of George Eliot in "The Mill on the Floss." "The small old-fashioned book, for which you need only pay sixpence at a bookstall, works miracles to this day, turning bitter waters into sweetness. . . It was written down by a hand that waited for the heart's prompting.—.—. And so it remains to all time a lasting record of human needs and human consolations, the voice of a brother who, ages ago, felt and suffered and renounced."

Its ideal, as one has said, is one-sided and imperfect; but this will necessarily be the case with any book that treats of the interior life of man. It is a rare antidote for a soul too much absorbed by the affairs of this world, or engrossed by self-will and the pride of life. And such most souls need to-day. Religion languishes not because men are lacking in zeal for Christian philanthropy—they are not—but because less than their forefathers they gather spiritual strength in quiet meditation and prayer before God, and they neglect the practice of the presence of the Eternal. The cry for what is "practical" has almost brought us to believe that we can have religion without God; but the "Imitation" compels us to see that we must be possessed by God before we can possess religion. So only can we receive religion, or give it. And truly they who would do as Christ must first be as he in the loneliness of their humble communings with the Father. They must go apart from the world—go from it in contempt, to come back to it with love. This politically is the habit of the social reformer; and this spiritually must be the habit of the follower of Christ.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

Jan. 2nd was the day of the emancipation of the slaves in the United States in 1863. It is marked in the old church calendar with the name of S. Macarius. That individual lived a hermit's life in the 4th Century after Christ, and thought that he would best serve God by afflicting himself as much as possible (See Chambers' Book of Days). The same day witnessed the birth of General Wolfe in 1727; and the deaths of Ovid and Livy in A.D. 18; and the death of Dr. Andrew Ure, a celebrated chemist in 1857. It is reckoned by some writers as the day of the surrender of Grenada to the Spaniards in 1492, and the extinction of Moorish rule in Spain. But that transaction occupied some time, and other writers regard Jan. 4th as the critical day (Lardner's History of Spain II. 188). We also find Jan. 2nd, 1536, given as the date of the execution of John of Leyden, a fanatical Anabaptist, who was taken prisoner at Munster on the previous midsummer day.

Jan. 9th, in the Church Calendar bears the name of S. Fillan, a saint of some repute in Scotland. It saw the birth of Admiral Jervis, afterwards Earl S. Vincent in 1734; and the deaths of Caroline Lucretia Herschel, an astronomer, in 1848, Napoleon III. in 1873; and Bernard de Fontenelle in 1757, the author of a book on the Plurality of Worlds. Davy's safety lamp is said to have been first used on Jan. 9th, 1816; and the same day in 1683 is the date of orders issued by Charles II. on the subject of touching for the King's evil (see Chambers' Book of Days). Sir George Saville, one of our Memorable Unitarians died on Jan. 9th, 1784.

Jan. 16th is marked with the birth of Richard Savage, a poet in 1697; and with the deaths of Edmund Spencer, the poet in 1599; Edward Gibbon, the historian, in 1794; Sir John Moore, at the Battle of Corunna, in 1809; and of the Rev. Wm. James in 1876, a Unitarian minister well known in the West of England. Chambers mentions a hoax played on Jan.

16th, 1749 which forms a good illustration of the extent of human credulity.

Jan. 23rd is the anniversary of the foundation of the Brahmo Somaj, which was started by Rajah Ram Mohun Roy in 1830. It saw the birth in 1782 of Robert Aspland, who did good work for the Unitarian cause (Christian Life, 1914, p 26); and the death in 1570 of James, Earl of Moray a faithful regent of Scotland. It also saw the death of William Pitt in 1806, worn out by Buonaparte's successes at Ulm and Austerlitz. Pitt had first entered Parliament on the same day 25 years previously.

The first Royal Exchange was opened by Queen Elizabeth on Jan. 23, 1570 (Old Style), (see Chambers' Book of Days).

Sir Francis Burdett died on Jan. 23rd, 1844. His wife had died on the 10th inst. and he thereupon refused to take food and was buried with her. He had championed the cause of reforming the House of Commons in 1810, and suffered imprisonment for doing so.

Jan. 30th is the anniversary of the execution of Charles I. The writer of these lines can remember going to church on this day and hearing a special service commemorative of the event. This service was discontinued by a Royal warrant, and abolished afterwards by the Act, 22 Vict. c 2, passed early in 1859.

This day also records the death of William Chillingworth in 1644; and of three Unitarian ministers, namely H. W. Bellows, of the United States, in 1882; James Holt, buried at Hackney, in 1828; and John Gent Brooks, who laboured at Birmingham, in 1854. (See the Christian Life, 1914, p 43.)

Unitarianism.

UNITARIANISM stands for UNITY: the Unity of God, the Unity of Man, the Unity of Man with God, the Unity of Religion, the Unity of Truth, the Unity of Life here and hereafter.

Its one and only God is the heavenly Father. To Unitarians as to Jesus—who as a Jew was also Unitarian—the heavenly Father is the only object of worship: "When ye pray, say Our Father." His Fatherhood is universal; He is the Father of all men always, through all time and eternity; and all that He does, however imperfectly understood, is done by His infinite love.

By the Unity of Man, Unitarianism asserts the doctrine of universal Brotherhood, that there is One Humanity, that all men are made to be one, that the welfare of all is one, that they are all designed for one destiny here and hereafter, that there is no complete salvation for any apart from the salvation (security) of all; that all men are members one of another, belonging to each other, in each other's keeping, and responsible for each other's welfare; that good done to one is done to all.

The Unity of Man with God is the true at-one-ment. God has made man partaker of His divine nature, has created him out of that nature, so that the spirit of Man and the divine spirit are one and the same in kind. Thus is he able to think God's thoughts and to learn God's ways, and to become more and more perfect as God is perfect; thus, too, is the human spirit imperishable and immortal as God Himself. Man's true life therefore consists in doing God's will, in making God's ways his ways; in such agreement with God comes the perfection of individual character and the realisation of righteous conditions of society on earth and beyond.

In all interpretations of Religion of all times and peoples, Religion is Righteousness. That is the One Universal Religion, believed by all men everywhere in many different ways. There is One Religion in many theologies. That One Religion is Right Relationship of Man with Man and of Man with God.

All Truth is One, for all true statements of God's laws whether theological, scientific, political, social, or under any other classification, are statements of the Divine will, and must be in complete agreement, for all things which agree with the same thing must be in agreement with each other, and consequently all Truth is One.

The Unity of Life is in the one life of God that flows in everything from the simplest of created things up to man. There is One life in this world and in all worlds now and for ever. The life of man on earth is part of his everlasting life. His growth proceeds on its course here and hereafter in unbroken development; his education towards full realisation continues in the next world, his progress upward and onward for ever.

All this is meant by the Unitarianism. It is, The Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, Progress upward and onward for ever.

Unitarianism stands for spiritual freedom; freedom of thought and speech; free search after truth; free investigation and examination of all opinions, doctrines, beliefs, in faith that what is true cannot be shaken. It stands for freedom to reject whatever is unreasonable, and therefore maintains the right of private judgment, and the unfettered exercise of reason and inquiry; for freedom to re-adjust its statements of Faith at any time when clearer revelation of truth requires it. Consequently Unitarianism has room within itself for all possible developments, none of which can change the Eternal Unities for which it stands, and which its name expresses. It is a living faith based upon unshakeable foundations with freedom to appropriate for its own enrichment all new light that may come.

Men who know not where to look for truth, save in the narrow well of self, will find their own image at the bottom and mistake it for what they are seeking. —Lowell.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mr. J. BREDALL, F.R.G.S. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

LIQUOR RESTRICTIONS INCREASE OUTPUT AND HAPPINESS.

The Russian Finance Minister (M. Bark) says: "The prohibition of vodka is felt by the Russian people themselves, not as a restriction, but as an inestimable boon. The productivity of every class of workman in Russia, whether we examine those engaged in agricultural or industrial pursuits, has already risen by from 30 to 50 per cent. Again, the rates for the maintenance of prisons have fallen, because crime has everywhere diminished, and, in some districts, has disappeared altogether. Although only a few months elapsed between the promulgation of the Tsar's humane and patriotic edict and the end of the year 1914, the excess of deposits over withdrawals amounted to 84,000,000 roubles, or twice the amount of the preceding year.

The moral effect is more considerable. Home-life has become more beautiful and more secure, so that the women especially have gained in happiness. It has created new springs of health, and throughout Russia crime has diminished to dwindling point."

In peace as well as in war—perhaps more than in war—drink lessens the efficiency of the worker, hinders production, and is responsible in all industries —the highly organised as well as the casual — for much broken time, incapacitation, slackness, and accident and waste.

"Lost time is greatest after rest days; i.e., after the week-ends and public holidays."—An Employer of Labour.

WAGES LOST: WORK SPOILT: HEALTH RUINED.

Sir Thomas Oliver, M.D., D.Sc., Professor of Medicine in the University of Durham, says: "The wages lost, the work spoilt, and the health ruined through drinking are beyond computation."

DRINK KEEPS THE WORKER DOWN.

Having regard to the fact that the worker must eventually be the instrument of his own social and economic salvation, I have no hesitation in saying there is no factor which keeps him back more than does drink. There is a heavy responsibility resting upon every section of the working class to see that the country grapples with the social and economic problems which must inevitably present themselves when the war is over. Let the workers free themselves from the drink and they will soon cure the social and economic evils of which they have been the victims."—Rt. Hon. A. Henderson, M.P.

Whatever wage-earners spend in liquor has to come out of what ought to be saved or spent in better food, clothing, things for the home, comforts for himself and his family.

The Wide World.

The Unitarians of the Khasi Hills, Assam, India, feel the need of a devotional tract to consist of daily readings for a month: each page to consist of selections from (1) Scriptures, (2) poetical readings, and (3) prayer, then a church and religious man's weekly calendar containing directions how to spend a week; and a further tract giving a brief history of the Unitarian movement in Europe, America, Japan, India—including that of their Union.

These Khasi Hill Unitarians have eight native churches joined together in one Union. They opened a new centre at Raliang last May.

The Rev. H. D. Roberts, who joined the colours some months ago in France, is a colonel's clerk. He says that no shade of discord arises between the sects where he is. "Things are too big for inessential squabbling, and there is too much at stake."

Booker Washington, the leader of the Negro race in America, who died recently, was born in slavery, but worked his way up to being the founder of a Negro University, and its Principal. Dr. Washington won the respect of the white race as much as that of the blacks. When the Atlanta riot took place between whites and blacks there was great slaughter of negroes. He was away in the north when the news of these race collisions reached him. He immediately took a train southward, and on reaching the lawless savage scene he asked that a committee of leading white men and a committee of coloured men meet him at once. Both sides responded, and in an hour measures were agreed upon which proved effectual in stopping the slaughter. It all ceased a few hours after the respected negro leader came upon the scene.

A correspondent in the American "Christian Register" gives a dry logical arkument against the belief that "death ends all." It is:—

No belief that is prejudicial to fulness of life is a true belief.

The belief that "death ends all" is prejudicial to fulness of life.

Therefore, the belief that "death ends all" is not a true belief.

The Rev. Clay MacCauley, who is the American Unitarian Missionary to Japan, reports that the first Unitarian Church of Tokio has social service clubs, in which as many as eight thousand members are enrolled. The church has two native Japanese ministers, who are assisted in various activities by a company of University professors. It publishes a monthly theological magazine, "The Cosmos," and its social magazine has a circulation of from eight to twelve thousand copies.

SYMPATHY.

"Sympathy or no sympathy, a man's love should no more fail towards his fellows than that love which spent itself on disciples who altogether misunderstood it, like the rain which falls on just and unjust alike."—Mark Rutherford's "Auto-biography."

Views and Opinions.

FROM OUR READERS.

Our respected contributor, the Rev. W. C. Hall, M.A., makes an admirable suggestion that this Monthly should have a column set apart for the views of our readers. His exact words are: "I suggest that you invite your readers to contribute to a special column their 'free opinions' on our work and ideals—you could sift them."

So accordingly one column will be devoted to that object every month. If the communications received are too many or too lengthy to go into one column, the gist of them will be given briefly in a few words, as Mr. Hall says: we can "sift them."

Our readers' views as to the conduct of this Magazine and its contents, whether they can suggest improvements, or new and desirable features in keeping with the general purpose of the Magazine. At present the variety of features catered for seems numerous enough in the limits of space available. But the Editor welcomes suggestions. From even a multitude of counsellers many new ideas may be disclosed.

Free opinions on our Unitarian work, and on our ideals, as suggested by Mr. Hall, would be very interesting and helpful to all concerned. Denominational matters; church management; Sunday school work; propaganda methods; the proper use of our literature; and a whole host of other subjects involved in our common work are suggestive of points that could be well brought out and discussed.

Names and addresses of the writers should be sent with their communications just for information for the Editor and not necessarily for publication. Postcard opinions and suggestions would be very useful. We cordially invite our readers to contribute to the "Views and Opinions" column. Address to Editor, "U.M." 13, Victoria Avenue, Brierfield, Lancashire.

God's Revelation in the Stars.

By Rev. E. RATTENBURY HODGES.

For long ages, human beings could only look up at the heavens with unaided eyes, yet for purposes of observation the stars must, at an early period have been simply grouped into constellations. In fact, the signs of the Zodiac appear among the sculptures of ancient Egypt. Moreover, Chaldean astrologers observed the stars and believed that by carefully watching changes in the heavens, they could thereby foretell what would happen to the King or the nation.

But the history of astronomy is a subject by itself. Turn your attention to the sun. It is a star, the nearest one to us and more than a million times larger than the earth. All worlds or planets moving round it are its own offspring. The sun is a mighty orb of molten metals, and it is wrapped round by their brightly glowing vapours. What mighty hurricanes sweep over its vast ocean of fire! The wildest storm that ever raged on earth would be but a mere puff in comparison with their awful violence. At various intervals there shoot up, with explosive violence, sixty, eighty, and a hundred thousand miles into space in 10 or 12 seconds, enormous masses of glowing vapour, which on cooling fall back again. Think, too, of the tremendous heat. We cannot imagine how great it is. Were our world to come within a few million miles of it, all organic life would instantly disappear. We speak of the heat on a summer day, but there is the fact that the whole world gets only the 32-millionth part of the heat given out by the sun. That fraction suffices for all living beings on this planet. And now let us consider the stars themselves. All are at inconceivably enormous distances from our sun, and as the great apostle wrote —all "differ one from the other in glory." The so-called "dog-star," that giant sun Sirius, is at least fifteen times larger than our luminary. It is rushing away from the earth into the gulfs of space at the rate of twenty miles in a second. It was a brighter star when the ancient Egyptians watched it, because 4,000 years ago, it was of course so much nearer the earth than now. When the psalmist wrote, "The heavens declare the glory of God," up to that time and for many centuries after, all that men could see were only about three thousand stars. Now, aided by great telescopes, fully fifty millions are visible. Moreover, by photographing the heavens the presence of more than two hundred millions of stars is revealed to the mind of man. Another wonderful fact is that some stars are in couples, moving round a common axis; there are also groups of three stars in various regions of the heavens. What remarkable solar systems must those be with double and treble suns as their centres Then, too, those stars whose light waxes and wanes at intervals are most probably the couples (binary stars), to which reference has just been made. "The Milky Way" is but part of the diffused light of countless millions of stars, many of which may be seen through the largest telescope as vast clusters. The distances of the stars are truly marvellous; the bare thought of them is overwhelming. We cannot even approximately imagine them. Consider first that light takes time to travel. Its speed is 186,000 miles in one second, or about seven and a half times round the world in that brief period. Each light-wave which starts from the sun takes about 8¼ minutes to fly across to the earth, i.e. about 92½ millions of miles. The light from Sirius, which may enter our eyes to-night, left that stupendous sun ten years ago. But what of the inconceivably far off stars? One of the nearest is forty billions of miles distant and its light takes six and a half years to travel to us. The light of other more remote stars takes ten, thirty forty and even one hundred years to reach the earth.

(To be continued.)

Oldham Road Unitarian Free Church,

MANCHESTER.

The Oldham-road cause was established in 1857, when the Sunday School was founded, and evening services were instituted in 1860. As the cause grew it was transferred from place to place, a permanent building being eventually erected in Varley-street, Miles Platting, in 1863, which served as school and church until 1883, when the present church was erected situate on Oldham-road. The school work was carried on in the Varley-street building until about three years ago, when the premises were disposed of, and a new school erected adjoining the church on Oldham-road.

The Rev. W. G. Cadman was the first resident minister, being appointed in 1872, leaving to take up ministerial duty in London in 1893. From that time the cause, in common with others in the category of what may be termed "City" churches, has experienced many vicissitudes. In the year 1911 the congregation found itself in the unhappy position of being without a minister, the services being continued with the aid of laymen, and for an extended period by the Rev. W. G. Cadman, who, having retired from active service in the ministry, generously gave his services to his old congregation at probably the most critical period in their history. As the appointment of a resident minister seemed out of the question, what may be described as a "Student Ministry" was instituted in July, 1914, through the good offices of Dr. Mellone (the Principal of the Home Missionary College, Manchester) and the Manchester District Association. This student ministry, which was quite experimental, proved exceedingly successful, the congregation being built up and strengthened, with the happy result that a unanimous invitation was accorded Mr. Barnes (who was the senior student in charge) to become the resident minister.

Mr. Barnes took charge of the cause as from the 1st July, 1915, commencing his active ministry as from the 1st September, a largely attended and impressive Induction Service being held in the church in connection with the settlement.

The full list of ministers is: William George Cadman, 1872-93; Arthur Harvie, 1894-97; Walter Reynolds, B.A., 1898-1904; William Griffiths, 1907-11; Herbert Barnes, 1915—.

The outlook for the future is full of promise. Since Mr. Barnes commenced his active duties the attendance at service has seldom been below 100, and the school has materially increased, and both pastor and congregation hope for better things to come.

Why Orthodox Ministers Become Unitarians.

By CHARLES T. BILLINGS.

At times the first beginnings of interest in Unitarianism come from the very prejudices that incite some against it. One minister found that the disparaging things said of Unitarians in Congregational churches and more especially the great opposition aroused by trying to get a former member of a Unitarian church accepted by letter as a member of a Congregational church of which he was pastor, an influence to turn his thoughts in our direction. But these are merely straws. Our Unitarian literature, the denominational periodicals, and the work of the Post Office Mission were strong factors, and such leaders of our faith as Channing, Clarke, and Martineau were stronger still, and sometimes the decisive influence was the closer contact with the thought and life and character of one of our active ministers.

Sometimes it was, we must admit, the desire for freedom from the old that had a large share in sending men to us, and this is a freedom which those of us who have long enjoyed it do not always sufficiently appreciate. But they who have felt these bonds of oppression can well realise how "My Easter sermons did not have enough of the resurrection of Jesus in them to please my people," how "I did not like the Communion Service as interpreted by Congregationalists," and especially "My first use of a Unitarian hymn-book was one of the greatest joys of my life."

Again, it was the creed with its outgrown ideas that repelled. "I cannot believe," one writes "in the deity of Christ. We are all sons of God. I cannot believe his blood washes away our sins. I believe we must work out our own salvation. I cannot accept all the Bible as my guide. I believe we should use the intellect in theology."

Another says: "I never felt any peace till I identified myself with the Unitarian movement and began to tell it to others. The great thought that captured me in Unitarianism was freedom, when looked upon as an opportunity to find truth and serve humanity."

This suggests the more positive ideals of our faith. For it not only brings freedom from the old, it gives freedom to use all our powers in the service of humanity and God.

This more positive freedom seems in some instances to have come from the very reasonableness of our religion. One, formerly a Methodist, declares that at

the age of thirteen he first felt the appeal of reason, and his departure from the Trinitarian conception of God began. Later, heresy trials made a deep impression upon him, and the study of comparative religion under inspiring leadership led him to drift toward the Unitarian ministry. Still he tried to square himself with the standards of orthodoxy, but found the one insuperable obstacle the hymnology of orthodoxy, and he chafed under the restraints of creed and dogma. After a brief retirement from the ministry he returned, as he says, "through the open door of Unitarianism, because it was in harmony with the 'Zeitgeist,' and gave me the best vehicle through which to express my life and work."

Still another writes, "I became a Unitarian minister because the search for truth and the love of spiritual freedom led me to the point where no other course could be justified."

Some who came to us from the Universalists found pleasure and larger opportunity in a joint fellowship. One says it is his aim to foster a closer fellowship with Unitarian ministers and thus bring about some day a consideration for a joint fellowship arrangement whereby ministers may be fellowshipped in other churches. "I believe," he says, "that it is high time that Unitarians and Universalists should have a closer bond of fellowship,—in fact, some sort of organic union. The more Unitarian-Universalist ministers there are, the more will the spirit be fostered, and the sooner some such arrangement will be made."

Another from the same denomination writes: "I see no difference except perhaps traditional between the two churches. I have found in my Unitarian church more of the spirit of true religion than I have found in any other. The opportunity for service conferred by Unitarian fellowship I value highly."

Another likes the breadth of our thought. "I was disappointed with the tone of the National Council of Congregationalists held in Boston in 1910. I did not warm to the motto chosen for display throughout that meeting: 'One is our Master, even Christ.' Truth is my master."

Another in a similar strain says, "If you wish to know why I prefer to work in the Unitarian church, I should say it is because the spirit of our church enables us to attempt to get things done in the spirit of growth rather than on the principle of sudden transformation by legislation or fiat of intrenched authority."

One minister writes: "It is a long story. But the matter turned on the question of intellectual integrity,—that, and my firm conviction that men need a ministry of religion, not of sectarianism, and my further conviction that Unitarian pulpits offer such a platform as I sought . . Loyalty to the highest truth one knows includes imparting it."

Another rejoices in Unitarianism because it makes its appeal to the entire man. "I believe that the Unitarian thought encourages the fullest development of the personality of the individual. I believe, too, that in the present world-unrest a greater service is open to Unitarianism than it has ever rendered, for it is free to interpret life fully without distorting the facts of history."

From one who in the midst of loyal service of his fellows felt the deep need of religion comes this testimony: "I became interested in reality in religion as contrasted with dogmas and ceremonials . . and tried to reinterpret Christianity in terms of life rather than creed." When he sought our fellowship, "they did not require me to subscribe to any doctrines, or bind me in any way. I offered my whole self for service. That was all. My whole life has been to me a religious experience, and I am to-day seeking the way of the spirit of Truth and Right and Love."

Another gives ten reasons for leaving the Methodist Episcopal Church, and some of them like the following undoubtedly impelled him to join us:—

"I believe that the world is going to be made better not by religious spasm or revival, but by education.

"I want to seek the fellowship of those who are bound together by a greater tie—the tie of all who are seeking the highest and best things in life, regardless of creed.

"I want to be free to welcome all truth from whatever quarters.

"I believe in the divinity and not the depravity of man.

"I believe real Christianity is not believing dogmas, but in loving the highest and best, in serving mankind unselfishly, in holding an attitude of good-will to all men, and in being my brother's keeper in deed and in truth.

"I do not care a snap of the finger about keeping men out of hell and getting them into heaven, but do care tremendously about making his earth more like heaven and less like hell."

Still another sums it up in this way: "It was the lack of dogmatic tests, the open-mindedness, the tolerance, the hospitality to scientific data, the emphasis on the ethical, that made me feel I should be at home in the ranks of Unitarianism."

Experience.

He who learns by experience, both sweet and bitter, touches the secret spring of success. He can turn whatever knowledge he possesses to the best account, while without this practical wisdom stores of knowledge may be wasted. This power, like every other, may be cultivated. It strengthens by exercise, it withers by disuse. Those who are naturally deficient in it may improve by carefully directing their thoughts to definite ends to be gained, by calling up to frequent remembrance their past mistakes, follies, and faults, with their subsequent ill effects, and by reviewing with equal care the reverse and brighter side of their experience. It is in this way the discipline of daily life comes to be our most valuable friend; it is in this way the past may be made a safe guide and an inspiring influence to the future.

Anecdotes and Illustrations.

A THANKFUL HEART.

In a Western State, many years ago, a great-hearted lawyer defended in court an Indian who had been arrested on a charge of murder. From the red man's broken English, from the evidence he secured, the lawyer knew the man was innocent. He took his case without a word or thought concerning pay for his service. At the end of the trial, the jury promptly brought in a verdict of "Not guilty."

The Indian was thankful to the lawyer for the service he had done for him, but the red man is trained from boyhood not to show emotion and to speak little. When he learned that he was free, he gave one look into the eyes of his defender and went quickly out of the court room.

"That's the last you'll see of him," laughed some of the other lawyers; "Indians haven't any gratitude."

Weeks, months, went by. It seemed as if the sneering comment might be true. One day the Indian appeared at the office of his lawyer friend and laid a package on the table before him. "For you," he said and vanished as quickly as he had come.

The lawyer opened the package and found that it contained three hundred dollars.

All the time, the Indian had carried a thankful heart, and now without words, but at great effort and sacrifice, had found a way of showing it

—The Beacon.

A WOMAN'S ECONOMY.

In a letter to her son the grandmother of John Ruskin wrote as follows:

"You forget my dear how much a woman can do without in domestick affairs to save money—a woman that has any management at all can live with more comfort on £50 a year than a man could do on two hundred. There was a year of my life that I maintained myself and two children on twenty pound, the bread too, was 1s. 2d. the loave that year: we did not indeed live very sumptuously, nor shall I say our strength improved much, but I did not contract one farthing of debt and that to me supplyed the want of luxuries."

PEOPLE, BE DOOD!

Before John Ruskin was quite three years old he used to climb into a chair and preach. Of Robert Browning his neighbour and seven years older contemporary, the same tale is told. But while the incident that marks the baby Browning is the aside, apropos of a whimpering sister, "Pew opener, remove that child," the baby Ruskin is seen in his sermon: "People, be dood. If you are dood, Dod will love you; if you are not dood, Dod will not love you. People, be dood." These evidences not only indicate clearly that these two children had been taken as early as possible to public worship, but that they had been so frequently even at that age as to thoroughly understand the ways of the preacher and to become accustomed to the attentions of the pew attendant. Parents at that time clearly believed in getting their children into the habit of attending public worship when most impressionable. Little John's sermon proves how even little children understand things said from the pulpit. The intelligence of children should not be despised, nor can they receive good impressions too soon.

THE BUSINESS OF THE CHURCH.

It is the business of the Church to keep heart in people, to encourage them, to remind them of the great and holy cause on which we are embarked. There is a need to-day, and there will be a need through all the weeks of this winter, for some of us, for a great army of encouragers, to say "Lift up your hearts."—Dr. Charles Brown

AN ENGLISH CHILD IN BERLIN.

I was standing, having given place to a lady. Just opposite my child was a Prussian officer in uniform, sitting whilst a lady stood close by him. Suddenly the childish treble in piercingly clear German, heard by half the people in the car: "Mama fafa" (her name for me) "stands up when a lady comes; why doesn't the other gentleman stand? Perhaps he thinks this lady is very strong." Her mother told her to "Sh. . . .!" but the shot had gone home. The officer frowned fiercely, and affected not to have heard, but within fifty yards he had contrived to rise, and he rode on the outside platform for the remainder of his journey! I told the story to a friend, whose comment was: "Why should you British fear the Prussian when a five-year-old child can put a Prussian officer to flight?"—Rev. J. H. Rushbrooke, M.A., in "The United Methodist."

Thirteen London Unitarian Churches have contributed special collections for the Metropolitan Sunday Hospital Fund a total of £403 2s. 8d., including £261 from Essex Church, Kensington, and £98 18s. 9d. from Rosslyn Hill Chapel, Hampstead.

The late Mr. Philip Holt, of Liverpool, left a bequest of £9,800 to the (Unitarian) Ministers Pension and Insurance Fund.

Further enlistments of Unitarians in His Majesty's forces are reported as follow:—Burnley (additional), 3; Bury, Bank-street (additional), 6; Bury, Chesham (additional), 5; Dukinfield (additional), 28; Dundee (additional), 1; Glasgow, Ross-street (additional), 1; Leeds, Mill Hill (additional), 12; London, Essex Church (additional), 6; Islington (additional), 1; Rochdale (additional), 18; Sheffield, Upper Chapel (additional), 6; Swansea (additional), 2; Bootle, revised list, 39; Liscard (additional), 2; Essex Church, Kensington, 13 women workers; Marple (additional), 16.

National (Unitarian) Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Motto: "FOR GOD AND THE GOOD LIFE."

New Year message: "Sursum Corda." How shall we front the New Year? Surely not with despair in our hearts. True, we live in stricken times and in a stricken land. Never, in our country's history, have there been so many broken homes and breaking hearts. For generations, we have enjoyed peace, prosperity, and security. But as week succeeds week, a nameless fear touches our souls, and the dread fact of war with its entail of anxiety, uncertainty terror and death, possesses more and more our minds and threatens to obsess our spirits. Away yonder, fronting dangers undreamt of, are our own kith and kin. And the triumph of brutal might over human right is not a foregone conclusion; not yet, our sanguine hopes notwithstanding, is the victory of humanity assured. Small wonder then, that the note of confidence has assumed a minor key, and our erstwhile glowing optimism has been succeeded by a feeling of apprehensiveness. But, we must pull ourselves together. Defeat is not yet our portion. We are a long way from the "end of our tether." Our resources are still incalculable. And those resources, great as they are in men, money, munitions and friends, are greater in courage, endurance and faith. Therefore, though forbidden lightly to hail each other with the usual greeting: "A Happy New Year," we can clasp hands and look into each other's face, and say "Up with your hearts." Especially is this true of those committed and consecrated to God and the Good Life. They, surely, should be imbued with that glorious and confident courage which material conditions cannot daunt: with that spirit, as distant from despair as the poles, which can cry, "Though he slay me, yet will I trust in him." Courage and faith are infectious. Timorous and anxious, there are thousands who need galvanising into confidence, setting upon their feet, their faces turning to the sun that the shadow may fall behind them. To this real ministry every Guild member is called. Forgetting self, suppressing personal grief and anxiety, setting his face valiantly towards any possible Jerusalem, let every soldier of Christ step forward into the New Year crying to his comrades and brothers, "Sursum Corda!"

H.F.S

The Faith of a Unitarian.

"With malice towards none, with charity for all; with firmness in the right as God gives me to see the right." I humbly strive after a life affirmative of the principle that all men are brothers, because they derive their life from the same source—God.

I believe in the possible perfection of humanity, and deny that there can be any real faith in God, the Eternal Goodness, where faith in man is not.

I draw inspiration, help and comfort on my upward way from the noble example of all God's good and faithful children, past and present; but chiefly from the Life of their life, by communing, as they did and do, with that Life.

I believe that wherever a soul is who truly pants after God, there is God to quench that soul's thirst.

I believe that only the recognition on the part of all men of the great Truth that we are members one of another, and that there can be no real good for any apart from the complete good of all, will finally save the human race from the evils that travail it. To the end that such light may lighten the hearts of men, I, in the way that I consider most fruitful, labour, by making a wise and I hope, faithful use of the faculties entrusted to me by God.

It is because Jesus of Nazareth taught the above Truths, to which His beautiful life gave the greatest validity, that I call Him my Leader and myself His follower.

—Guy Fanani.

(Copies of the above can be obtained from the author, 26, Earl-street, Tredegar, Mon.)

WE'RE ALL KNITTING IN OUR HOUSE AT HOME.

(To the tune of "We're a' nodding in our House at Hame.")

We're all knitting, knit, knit, knitting,
We're all knitting in our house at home;
There's grandmamma and mother dear,
There's Aunt Maria and Auntie Spear,
And they're all knitting, knit, knit, knitting,
And they're all knitting in our house at home.

We're knitting mufflers and belts and socks,
To shield our men from weather's shocks,
And we're all knitting, knit, knit, knitting,
And we're all knitting in our house at home.

And as we move our nimble hands,
Our hearts go forth to distant lands,
While we're all knitting, knit, knit, knitting,
While we're all knitting in our house at home.

And as we knit we breathe a prayer
For our brave men who are fighting there,
While we're all knitting, knit, knit, knitting,
While we're all knitting in our house at home.

We pray for those who in air or sea
Are risking life for our dear country,
While we're all knitting, knit, knit, knitting,
While we're all knitting in our house at home.

We pray our God to make war cease,
And grant us soon a glorious peace,
And we're all knitting, knit, knit, knitting,
And we're all knitting in our house at home.

—Agnes G. Cooper.

Lesson Notes on "The Evolution of Religion."

WORSHIP: By Rev. J. Park Davies, B.A., B.D.

(In connection with this month's subject the reader would do well to consult the chapter on "Worship" in Rev. M. J. Savage's book, "The Passing and the Permanent in Religion.")

Jan. 2nd.—"THE MEANING AND ORIGIN OF WORSHIP."

Scripture Reading, Psalm 96.

(1) Worship is a short form of "worthship." It is a significant term. It contains the idea of worth, worthiness, dignity, respect, honour. It reminds us that God is worthy of the very best we can render; also that there must be worthiness on our part when we endeavour to approach to the divine presence. When either of these two aspects is absent true worship is impossible.

(2) The same word, however, is not used by all. "Worship" in the English Bible represents several words in the Hebrew and Greek original. Nor do these again all of them bear quite the same meaning. What is of importance for us to bear in mind is that although the language employed in different countries and periods may differ still the practice of worship in some form or other appears to be permanent and universal.

(3) To find the origin of worship one has to go back to the very beginning of human history. Worship and religion may not be altogether identical, yet there never was a time when they existed apart. According to one definition man is a worshipping animal. By this is meant that we differ from the rest of living creation by being worshippers. Some say worship is a survival of early ignorance and superstition. This is not correct. For so far from waning true worship tends to grow as our faith becomes deeper and our knowledge greater.

(4) Worship is an essential element of our nature. Probably it is the most essential element we possess. It is through worship we express and cultivate the sense of communion with the Unseen. When we feel and acknowledge God's greatness, wisdom and loving kindness "then we also adore and worship."

(5) Further, we have a sense of need. We are dependent on God. We not only praise Him, but we also offer Him prayer. Worship in this way reacts on our own life and character. In addition to being due to God it is beneficial to us. Through worship we are drawn to the best and highest.

Jan. 9th.—"FORMS AND OBJECTS OF WORSHIP."

Scripture Reading, Acts xvii., 16—31 (cf. Dt. iv.).

(1) We pointed out that the fact of worship is universal. It does not follow from this that the form is always and everywhere the same. We differ in various respects. We have different languages, different thoughts, different laws, different customs. Nor is it otherwise when we come to the matter of worship.

(2) For proof of this we need only look at the state of Christendom to-day. And the disparity will be seen to be still greater if we compare the present with the past. In primitive times people often, indeed usually, worshipped in a way that would be considered from our standpoint crude and even immoral. Evolution has been at work here as in other directions.

(3) It is not desirable that we should be exactly alike in every particular. It is only right that every person should be allowed to follow his own ideal. Some think God must not be approached empty-handed. To others gifts and offerings and sacrifices savour of irreverence. Some like to worship in silence and simplicity. Others feel they can come nearest to God when they are inside a beautiful church or cathedral. It is not for the one to find fault with the other. They may travel along different roads, and yet both may reach the same goal.

(4) Not only do we find a variety of forms, but people have also been in the habit of worshipping different objects. Stones, trees, rivers, mountains, carved and painted images, sun, moon, stars, animals, human beings—living and departed—they have all served as objects of worship before now. The idea of God as an omnipresent and invisible spirit was only arrived at as the result of a long and gradual process of growth and development

(5) What counted chiefly in every period, however, was not the form or practice so much as the spirit in which worship was conducted. Wherever men and women sought God in truth and sincerity their quest could not have been in vain. Put off your shoes from off your feet and every spot may become holy ground. "A broken and a contrite heart, O God, Thou will not despise."

Jan. 16th.—"WORSHIP IN THE BIBLE."

Scripture Reading, Psalm 122, Micah vi., 1—7.

(1) As a guide to worship there is no book that can for a moment be compared with the Bible. Its words and phrases form as it were the very alphabet out of which our devotional language is formed. This is particularly true of the Psalms in the Old and the utterances of Jesus in the New Testament. Try and remove these portions, and you will soon realise how much they help us to express the deepest needs of our nature.

(2) The Bible does not all of it stand on the same level, nor does it everywhere present the same point of view. Failure to grasp this has often led to much unnecessary misunderstanding and confusion. There is wide divergence of time between the earliest and latest books. They were written by different hands, and they breathe different thoughts and sentiments.

(3) To bear all this in mind is of vital importance when we come to consider the question of worship. If we read the Old Testament with open eyes, and especially the early narratives that are embedded in the

historical books, we shall come across frequent traces or forms and customs which have already been referred to as being usually associated with primitive worship. The Patriarchs were a long way from being monotheists. The powers they worshipped they thought could best be approached through the medium of external and tangible objects. Similarly not a few of the rites they performed belonged to an equally low level.

(4) Later, in the prophetic period, there was some improvement. But there were still local altars where the people sacrificed and rejoiced together. Changes in religion are never sudden. What Amos, Hosea, Micah and Isaiah denounced was not the existence of these practices so much as the sin and hypocrisy of the nation. Apart from morality sacrifices were useless. The prophets were primarily moral reformers. Indirectly of course they turned out to be reformers in other respects as well.

(5) One of the results of the prophetic teaching was that worship came before long to be centralised in Jerusalem. The local altars disappeared. In their absence sacrifice was supplanted by prayer and the study of the Torah. People still had their religious festivals. They also paid a visit periodically—especially at the time of the Passover—to the temple on Mount Zion. These pilgrimages were very popular. Some of the most beautiful Psalms were composed so as to be sung on the way to Jerusalem. In this and other ways Jewish worship was made purer and more spiritual. Had it not been so the exalted message of Jesus might never have been proclaimed.

Jan. 23rd.—"CHRISTIAN WORSHIP."

Scripture Reading, Acts ii., 38, iii. 10 (cf I Cor. xiv.)

(1) That Jesus was by origin a Jew is a fact which Christians allow themselves sometimes to forget. It is evident that he was well acquainted with the Jewish Scriptures and the traditions of the fathers. When he was a young lad he was taken by his parents to visit the temple in Jerusalem. He would probably also be familiar with the synagogue in Nazareth. These are the roots by which we are to understand the fruit which his life produced.

(2) There was no open rupture between Jesus and the national customs even after his public ministry began. Like the prophets the fault he found with the Scribes and Pharisees—the orthodox religionists of the day—was that their worship of God was too formal and ostentatious. It lacked purity, simplicity and sincerity. Jesus had no desire to see the temple abolished but he wished to cleanse it of all worldly traffic so that it may be made a true and genuine house of prayer.

(3) After the Crucifixion the first followers of Jesus followed in the footsteps of their master. They prequented the temple. They were obedient to the Law of Moses. It is true they did more. They met together day by day to break bread and unite in prayer. They were also drawn together in close fellowship. They are said to have had all things in common. Where they differed from their Jewish brethren was that they believed Jesus to be the Messiah. This distinction soon led to persecution. With that and the admission of Gentiles into Christian fellowship the breach was made so wide that a new movement was developed.

(4) When the new faith entered the heathen world it had to adapt itself in various directions. Sabbath gave way to Sunday. The breaking of bread assumed a more elaborate form of celebration. Attempts were made to define the relation of Jesus to the Father and of both to the Holy Spirit. The result of these and other developments was that Christianity which began as a religion of the Spirit was soon externalised and stereotyped and as far as the great bulk of Christendom is concerned the effects of such a transformation are still only too obvious.

Jan. 30th.—SPIRITUAL WORSHIP!

Scripture Reading, Galatians v. (cf. John iv., 1-26)

(1) It is said that the cry "Back to Jesus" is meaningless. In some sense that may be true. There is one thing, however, we can do. We can try and grasp the basis on which Jesus said true worship must be founded. He made it clear in his utterance to the woman of Samaria that it is not the place or form that is important but the Spirit in which w rship is conducted. "God is spirit; and they that worship him must worship in spirit and truth."

(2) There is a rebuke here to much that still wears the cloak of worship. Christians generally have attached too little importance to life and character and too much to creed and ritual. It is important each of us should believe according to the light he possesses. This is a privilege without which none of us ought to be satisfied. Nevertheless, as was pointed out of old, it is above all things necessary we should do justly and love mercy, and walk humbly with our God. Had we adhered more closely to this principle in the past Christian nations would probably to-day be in a more advanced position.

(3) It must not be inferred from what has been said that spiritual worship is a thing wholly apart from practices and symbols. This was not the view of Jesus. Unitarians believe God is Spirit, and that it is he alone we ought to worship. Still we realise the value of churches and chapels. We appreciate the help that is to be derived from the use of certain rites and ceremonies like baptism, dedication, and the Lord's Supper. We feel it is helpful to meet together on the Sunday to take part in public worship. It is thus our hearts and souls can best enter into full and true communion with the Divine Spirit. There is always a danger lest, when we dissociate ourselves from such aids, we might lose vital touch with worship altogether.

The most salutary mental medicine does not always taste good.

Literature.

"Athanasius the Modernist,"—an Essay, by Sidney H. Mellone, M.A., D.Sc., Principal, Unitarian Home Missionary College, Victoria Park, Manchester. The Lindsey Press, 5, Essex-street, Strand, London, W.C. 6d. net.

Doubtless Athanasius has been much misrepresented and greatly misunderstood. It is now known and admitted that he had nothing whatever to do with the making of the "Athanasian Creed," which, as Dr. Mellone states in an introductory note, cannot be traced earlier than 500 A.D., or as some competent authorities say, not earlier than 633 A.D., and Athanasius died in 373. In spite of these facts it may surprise some to find a Unitarian defending Athanasius. It has been customary in the past for Unitarians to regard the struggle between Arius and Athanasius, which culminated in the adoption of the Nicene Creed by the Council of Nicaea, 325 A.D., the Arians being outvoted by the Athanasians, — as one in which Arius was the defender of the Unitarian position as against Athanasius. But here, in this Essay, we have quite a different view of the great antagonist of the Arians. Dr. Mellone examines the faith for which Athanasius stood, in the first three parts of the Essay, and sums up his conclusions in the fourth. Arius maintained that the son was a subordinate God. To Athanasius this was equivalent to Polytheism. He held that the son was coessential with the Father, and that humanity participates in the Divine Nature. "It is a Divine law in the nature of things that rational beings, made in the image of God, shall be saved." "Salvation is impossible except through man" and "from God." Though Athanasius held the conception of the Eternal Son as part of the Godhead and the necessity of the special incarnation of God in Jesus Christ he had fundamental ideas which were in harmony with modern humanitarian theology, and therefore Dr. Mellone claims him as a "Modernist." In the fifth or concluding section we have a suggestive excursus on the "Christ" idea, in the course of which the writer states that it is "only at the peril of much misunderstanding" that "we use this profoundly significant name "Christ." "The sole source of the trouble, however, is that in accord with the traditional dogma of the Deity of Christ the names 'Christ' and 'Jesus' have been made interchangeable." "The identification of the two names leads to mere confusion between the Jesus of history, the great company of good men, and the self-revelation of the Deity in the life of the world. It is scarcely too much to say that much of modern Christian thought ,in reference to the Person of Jesus Christ, simply lives on this confusion and could not exist without it."

This Essay is a reprint of articles, which have appeared in the "Inquirer," but it will be of more effective service in this collected form.

New Year Hints.

If all the year were playing holidays, to sport would be as tedious as to work.—Shakespeare.

To be happy here is man's chief end; for to be happy he must needs be good.—H. Kirks White.

Consequences are unpitying. Our deeds carry their terrible consequences, quite apart from any fluctuations that went before—consequences that are hardly ever confined to ourselves.—George Eliot.

God gave you that gifted tongue of yours and set it between your teeth to make known your true meaning to us.—Carlyle.

Whoso neglects a thing which he suspects he ought to do, because it seems to him too small a thing, is deceiving himself; it is not too little, but too great for him, that he doeth it not.—E. Pusey.

A man in anger is like a chariot without a driver, or a ship in a storm without a pilot.—Anon.

Never be over exacting with children, they will grow wiser with years.

There is no such thing as an easy-chair for a discontented man.

Let us emulate "the virtues which shine aloft like stars," while we also exercise the "charities which heal, and soothe, and bless, and lie scattered at our feet like summer flowers."

Aspirations.

Thou wilt not hold in scorn the child who dares
Look up to Thee, the Father—dares to ask
More than Thy wisdom answers. From Thy hand
The worlds were cast; yet every leaflet claims
From that same hand its little shining sphere
Of star-lit dew. —O. W. Holmes.

If we have a Father, He will care for us and do what is best for us; and if He is as good as even our earthly fathers and mothers have been, will judge us not by our poor stumbling acts and short-sighted views, and pitiable short-comings, but in the light of His own magnanimous, forgiving, loving nature. . . . We must all soon cast anchor, if we have one, and mine is—Trust in God. —O. W. Holmes.

PRAYER: O Lord, our Creator and Preserver, who hast made of one blood all nations of men to dwell upon the face of the earth; we look to Thee in sore distress through the terrible conflicts which are destroying the lives and estranging the hearts of Thy children. May Thy holy spirit have free course in the minds of the warring nations; and may Thy righteousness so increase amongst them that the effect shall be a speedy and an enduring peace and the turning of enemies into friends, giving quiet and assurance for ever. Amen.

Notes and News.

A Happier New Year for our Readers, and for Everybody!

The Editor is glad to announce that he has secured increased co-operation from ministers and others in providing the contents of "The Unitarian Monthly." During 1916 the "Lesson Notes" will be contributed by Ministers taking a turn with one month each. The subject of lessons for the year is "The Evolution of Religion" illustrated from the Bible. Revs. J. Park Davies, B.A.,B.D.; J. Islan Jones, M.A.; and R. F. Rattray, M.A.,Ph.D., are the writers of Notes for the first quarter. A similar arrangement has also been secured in the writing of stories. There will be a short story each month by ministers in turn instead of a serial, the writers for the first quarter being Rev. Fred Hall; an anonymous minister; and Rev. Leonard Short. The Editor thanks these contributors for their help in this missionary work for our churches, schools and homes. With these and other new features for 1916 he confidently looks for the support of the churches and Unitarians generally in promoting the increased use and circulation of the magazine.

The British League of Unitarian Women mourns the loss of a warm and loyal friend in the death of Lady Talbot of Manchester. From the beginning of its existence Lady Talbot was a vice-president and life member. She had great faith in the work of the League among the women of our Churches, and took the keenest interest in its progress and welfare.

The London District Unitarian Society held its Autumnal Meeting at Essex Hall, Nov. 24th, when the District Minister, Rev. J. Arthur Pearson gave expression to the very sensible opinion that "wherever they had got their foot in, there they should stay, waiting for the fruits of their labours." Of more ministers who have enlisted or resolved to, are Revs. Mortimer Rowe, Preston; J. H. Short, N. Blackpool; Walter Short, Bootle; Simon Jones, Swansea; Nicol Cross, Leeds.

Rev. Gertrud von Petzold, M.A., formerly of Waverley-road Unitarian Church, Birmingham, is now assistant pastor of the American Church in Berlin.

Sales of Work have been held at Unity Church, Sheffield, realising £120; Mossley, £205; Stratford, £35; Colne, £300; Barnard Castle, £52; Wood Green, £115; Chorlton, £140; Nelson (cake and apron), £10 clear; Walsall, £60; Rochdale, £230; Horsham, £17.

Churches by various means have raised contributions for help to the wounded. Nottingham High Pavement, £12 for Belgian Hospitals; Belfast, 1st Church, £90 for hostel and blinded soldiers; Evesham, £8 for Belgian Hospitals.

The late Sir T. B. Bowring left estate valued at £303,566, and has bequeathed £1,000 to Manchester College, Oxford; £1,000 to Essex Church, London; £500 to Moretonhampstead Unitarian Chapel; and other public legacies and personal bequests.

On Jan. 2nd the orthodox churches are to hold "Intercessory" services, and the British and Foreign Unitarian Association suggests that all Unitarian churches on the same day should hold services of commemoration (of those who have fallen) and consecration with special collections for the relief of the wounded.

The Joint War Committee of the Order of St. John and the British Red Cross Society issue an appeal signed by representatives of various denominations of churches that these special collections on Jan. 2nd be in aid of its work for the wounded. This appeal is commended to the Unitarian Churches by the British and Foreign Unitarian Association and by the National Conference through Rev. Dr. Hargrove, its President.

The Rev. H. D. Roberts has sent "A message from the front" to his late congregation at Hope-street, Liverpool, which appears in the "Inquirer" of Dec. 11th.

The Rt. Hon. the Earl of Sandwich has delivered a lecture for the Huddersfield Unitarian Social Union on "Spiritual Healing," supported by the attendance of the Vicar of Huddersfield.

Rev. H. E. Dowson, B.A., Gee Cross, has preached at a united intercessory service in Holy Trinity Parish Church, Hyde.

Rev. W. G. Tarrant's poem, "A Cheer to Them," for the soldiers at the front has been in great demand; "thousands have gone to the lads." Printed in postcard form they are the gift of the author, "his bit," as he says.

MINISTERIAL CHANGES: Rev. J. W. Bishop, resigned at Mottram, and concluded Dec. 12th; Rev. G. M. Elliott, late Congregationalist, and latterly minister Brixton Unitarian Church, is joining the Church of England; Mr. Stanley Gibbon, Birmingham, Mr. H. C. Hawkins, Oldbury, and Mr. Neoue Raad, Ringwood, lay ministers, having completed probation and passed prescribed examinations, are now certificated as ministers; Rev. A. Cobden Smith has accepted appointment to the Holbeck Church, Leeds, and resigned from his church at Colne.

DEATHS: Miss Fanny White, formerly of Loughborough, at Fowey, Cornwall, Nov. 18th, 91; Mr. Solomon Hallett, Ilminster, Nov. 10th, 59; Miss Louisa Lister, Hampstead, Nov. 29th, 77; Mrs. Henry Jevons, Liverpool, Nov. 30th, 85; Rev. Nestor Rayson Williams, Narbeth, Pembroke, Nov. 29th, 81; Pte. V. P. Dale, killed in France, Sept. 23rd, of Walthamstow, 19; Mr. William Horton, Glasgow, Nov. 25th, 89; Florence, Wife of Rev. J. H. Weatherall, M.A., Kensington, Dec. 3rd; Mrs. Thos. Thorpe, Monton, Dec. 4th, 75; Mr. Joseph Glover, Brixton, Dec. 6th, 85; Mr. J. F. Harben, at Adelaide, Australia, son of Mrs. Harben, Letchworth, Oct. 3rd, 35; Mrs. Simister, Manchester, formerly of Blackley, Dec 3rd, 85; Mrs. Davies, South Shore, Blackpool, late of Dukinfield, Nov. 29th, 70; Mr. J. M. Taylor, secretary South Shore Church, Blackpool, Dec. 7th, 48.

TO CORRESPONDENTS: Please note that under the new postage rates not more than one oz., letter weight, can go for a penny stamp. If over that weight the Editor has 2d. to pay in each case.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

—Reprinted from the "Unitarian Monthly."
3d. per dozen; 1s. 6d. per 100; from the Editor.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 10d., or 10s. a year. All communications for Publisher or Editor to 13, Victoria Avenue, Brierfield, Lancashire.

THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

The Popular Unitarian Weekly.

Special Contributions of Interest to Unitarian and Liberal Religious Thinkers and Workers generally. Leading Articles on topics of the day, chiefly dealing with the doings of Unitarians and the progress of free religious thought. Van Mission Reports. Reviews and Views by the Literary Editor. Sunday School Articles and Model Lessons. Children's Chat. Notes of the Week, Denominational News, Occasional Portraits, Pictures of Churches, etc.

From all Newsagents—ONE PENNY WEEKLY.
Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—3/6 per inch, Special Quotations for a series on application; Births, etc., 1d. per word, minimum 1/6; Sits. Wanted, etc., ½d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum, for three lines.
Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON AT
5, Fetter Lane, London, E.C.

PLEASE NOTE.

ANNUAL VOLUME
— OF —
THE UNITARIAN MONTHLY
Vol. 1914, Bound up with Index.
ONE SHILLING - - By post, 1/3
Copies of previous volumes in stock.
Order from the Editor.

THIS MAGAZINE
IS PRINTED AT THE
"Herald" Office, Ashton-under-Lyne,
WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.
When you have a Printing Order to place, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you.

Unitarian Publications—FREE!

"The Triumph of Faith." Rev. Stopford A. Brooke.
"Five Points of Christian Faith." Dr. James Martineau.
Given.
Also Books on Loan: Channing, Emerson, and W. J. Fox on "Peace and War," and other works by eminent Unitarians. Apply by letter to Miss F HILL,
36, Heath St., Hampstead, London, N.W.

AGENTS for "The Unitarian Monthly": LONDON—The British & Foreign Unitarian Association, Essex Hall, Essex-st., Strand, W.C. MANCHESTER—H. Rawson and Co., 16, New Brown-st. IRELAND—Mr. Eustace Gordon, 35, Rosemary-st., Belfast. SCOTLAND—Messrs. Alex. McLaren & Son, 360-362, Argyle-st., Glasgow.

Printed and published monthly, for the Proprietor, by the HERALD Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.